

Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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BRITISH AND FOREIGN BIBLE SOCIETY.

The Nineteenth Report of the Society lately published, contains, among a condensed mass of interesting facts, the following, which we extract rather as a general specimen than as a regular syllabus of the proceedings of this vast institution, and kindred institutions throughout the world.

The Committee advert, in the first instance, to the Protestant Bible Society at Paris, and its auxiliaries in other parts of France. The central society at Paris is rapidly exhausting, by the distribution of the Scriptures in its own immediate sphere and supplies to auxiliary societies, those large editions with which its depository has been stocked. It has undertaken a stereotype edition of Ostervald's Bible. Of Martin's Bible 36,000 copies have been provided; and stereotype plates of a large edition completed. The society is now supported by thirty-six auxiliaries, one consistorial society, twenty-eight branch societies, and forty-nine associations. The parent Society has begun to publish monthly extracts of its correspondence.

The Report before us next mentions the results of the endeavours of the British and Foreign Bible Society to satisfy the desire for the Scriptures among the Roman Catholics in France, among whom it is stated that the demand for the Scriptures is great. Upwards of 12,000 Bibles and Testaments, of the French Catholic version, have been circulated during the year, and an additional donation of 5,000 New Testaments has been recently made to the Society for Mutual Instruction.

The Baron Silvestre de Sacy has undertaken to edit the Carshun and Syriac New Testament. The Turkish New Testament has been revised by Professor Kieffer, and the printing of the Bible in the same language advances. The four Gospels have been translated into the modern Armenian language, from the ancient Armenian text. The Committee look forward to the most valuable assistance in the executions of their Oriental translations from the formation of "the Paris Asiatic Society for the Encouragement of Oriental Literature," under the presidency of Baron de Sacy. The French Government have indulgently remitted the duties upon copies of the Scriptures imported into France.

From the Bible Society of the United Netherlands, the Committee have received very encouraging accounts. The central society at Amsterdam has now nearly sixty auxiliaries; and 5,896 Bibles and 4,339 New Testaments were issued during the last year from the depository of the Society. Among its auxiliaries, the "Merchant-Seamen's Society" has been distinguished by its activity. Many striking proofs of the salutary effect produced among the sailors by the diligent and faithful use of the Bible, have been recorded. The Catholic versions of the New Testament of De Sacy and Maurentorf, in the French and Flemish languages, have obtained a wide circulation in Ghent Ostend, and in other places. The translation into the Javanese language had been carried on by the Rev. Brukner, as far as St. Paul's Epistle to the Colossians and the four Gospels had been revised for the press. The Malay Bible, in the Arabic character, is nearly completed.

The numerous Bible Societies in the different cantons of Switzerland labour with zeal to supply the want of the Scriptures among the natives of their country, whether speaking the French, German, or Italian language. The Basle Society has continued its extensive distribution of the Scriptures in these languages.—The Zurich Society has circulated, during the ten years which have elapsed since its formation, nearly 6,000 Bibles and Testaments. The venerable Antistes Hess still takes an active part in its concerns, with a zeal unsubdued by age and increasing infirmities.—The St. Gall Society, during the eight years of its existence, has circulated upwards of 21,000 copies of the Scriptures, both among the Protestants and Roman Catholics in its immediate sphere.—The small society established in the Toggenburg district has been very active. "Experience has taught us," (says the secretary,) "that the actual want of the Scriptures will never be fully ascertained in any quarter, till a Bible Society has been formed for the particular purpose of investigating it." Toggenburg was the birth-place of Zuinglius: and the following extract from a letter addressed by that eminent reformer to the magistrates and clergy of his native district, was read, with considerable effect, at the first anniversary of the Society, held on the 3d October, 1822. "It is God's will that we should attend to his word alone, and live in conformity there-

unto; maintain it, therefore, in its purity; and see, in the first place, that it be presented faithfully, and without human addition; and secondly attend unto it, by doing what it commands."—The Bible Society of the Grisons at Coire has supplied with the entire Bible the Protestant Italian congregations in the mountains. The new edition of Diodati's Bible was welcomed with joy by the Italian inhabitants of the canton.—The Bern Bible Society has received from an unknown friend a donation of 1,000 francs, a sum which has enabled it to strike off 2000 copies of the Psalms, for the use of schools.—The Lausanne Bible Society has, during the year, disposed of 5000 copies of its quarto edition of the Bible. Previously to this seasonable supply, the Committee of the Lausanne Society had received most affecting statements respecting the want of the Scriptures in the canton, and considerable contributions towards relieving it, from nearly forty parishes; in one of which the minister had discovered, during an investigation which occupied six days, the want of 120 Bibles.—The Sixth Report of the Geneva Society exhibits the gratifying statement, that the distribution of Bibles and Testaments by that institution during the last year, has been greater than in any preceding one, and has increased the total amount of its issues, since its formation, to nearly 5,000 copies. Among the poor, the zeal for contributing to its funds is represented as being so great, that it has occasionally required restraint: and the income of the auxiliary Committee for the labouring classes was doubled in the last year. The Geneva Society has extended its aid to various Societies in France, and to the Waldenses in Piedmont.—At Neuchâtel parochial committees have been instituted, for supplying the parishes in the vicinity.

Very satisfactory details have been received from the Bible Societies established in different parts of Germany. The Wuertemberg Society had issued 5528 Bibles, and 2620 Testaments, during the year, making the total amount of its issues, for domestic purposes only, 63,994. At the head of the donations to the society appears a recent grant of 500 florins from its royal patron, the King. Among various bequests, there is one of 1500 florins from a Roman Catholic lady. The Bible Society of the grand duchy of Baden has adopted active measures to ascertain the want of the Scriptures in Carlsruhe, and in the surrounding territories. Returns of the estimated deficiency from thirty-three districts

make it exceed ten thousand copies, a number still supposed to fall far short of the real amount.—The Hesse Darmstadt Society has issued 3000 Bibles and Testaments; yet the demand for the word of God continues great from every quarter. The reports from various other societies are similar. The Frankfort Society has distributed, in its seventh year, nearly 9000 Bibles and Testaments. Catholic pilgrims, travelling journeymen, and tradesmen, of all communions, are spoken of as earnest in their desire, of possessing the sacred Scriptures.—A magistrate of the city of Bayreuth, M. Leers, and the Rev. Dean Pflaum, have printed by subscription two large cheap editions of Luther's German Testament, of which 600 were distributed gratis to the poor. The British and Foreign Bible Society seconded the benevolent efforts of these individuals, by a grant of 1000 New Testaments, and an offer to assist them in the publication of a third edition of the New Testament, which they gladly accepted, and began printing 7000 copies.—The Saxon Bible Society were printing a second edition of the Wendish Bible. Great eagerness for this work prevails among the people. The Herrnhut Branch of the Saxon Bible Society has circulated during the past year 10,375 New Testaments of Gosner's and Van Ess's versions, and 1710 Bibles in the German and Bohemian languages, with a number of copies of the New Testament of Luther's version.—The Hanoverian Bible Society had advanced towards the completion of its edition of Luther's version, in large types. The issues from this institution amount to 16,784 copies. The conductors of one of its auxiliaries, established at Celle, declare, that the more they distribute the Scriptures, the more they perceive the want of them. "The old and young," writes one of the directors of the Osnaburg Society, "contribute with alacrity; parents often bring their children a distance of several miles to obtain Bibles. The peasantry, evince a warmer interest than ever in the cause. Legacies are bequeathed, and handsome donations presented." The Detmold Auxiliary has disposed of sixty-six Hebrew, or Hebrew-German New Testaments, to the Jews.—The Hambro-Altona Bible Society has circulated, since its establishment, 18,839 Bibles, and 1908 Testaments, and has commenced a new edition of Luther's version, consisting of 20,000 copies.—The Rostock Society has been exempted from the duty of postage.

From Prussia an official letter ascribes to the direct influence of the Bible Society

a growing spirit of harmony, which is observable among all classes of Christians in that country. Dr. Pinkerton confirms the general tenor of this opinion by the following remarks: "The cause of the Prussian Bible Society, and of every other Christian and humane institution, continues to prosper in Berlin, and genuine Christianity is now making very encouraging progress in every part of the Prussian dominions, but especially in this city. Here, within the last ten years, God has raised up a number of able preachers and professors, who are unanimous in the defence of his cause, and the pleasure of the Lord prospers in their hands."—From the presses of Canstein institution at Halle has lately issued a beautiful edition of the Hebrew Bible after Simonis, which was out of print.—The Thuringian Bible Society at Erfurt has distributed in seven years 6805 Bibles.—The annual issues of the Berg Society vary from 1000 to 2000 Bibles, besides Testaments.—The Elberfeld Committee had resolved, notwithstanding the exhaustion of their funds, to undertake a new edition of 10,000 copies of the Psalter.—The Cologne Society state that there is "a growing desire felt for that Divine light and consolation which flow from the word of God." The issues of the Scriptures by the Cologne Society, among Protestants and Roman Catholics, school children and soldiers have been very great. Among the soldiers more especially, a strong desire has been manifested for the possession of the sacred treasure; and the regimental chaplains contribute their utmost efforts to gratify it.—The Neuwed Bible Society continues to receive the support of the prince and his family. "The introduction of the Testament into several Catholic parishes (writes the treasurer of the society,) is a subject of real exultation. Exclusively of the Catholic clergymen, noticed in our Report, several others have applied for New Testaments, for the purpose of distributing them among the youth at school."—The Silesian Bible Society at Breslau has supplied the prisons of several fortresses with the Scriptures. The commanding officers assured the Committee of the satisfaction which they felt at being enabled to co-operate in promoting the benevolent design of the institution.—The First Report of the Freystadt and Sprottau Society states, that the schoolmasters having represented to their youthful circles the Divine blessing attending the Scriptures, had the gratification of seeing the children, both of the rich and the poor, come forward with contributions, amounting to 100 dol-

lars, accompanied by assurances that these should be annually repeated.

The Bible Societies in the Danish dominions continue to receive the sanction of his Majesty the King, who has facilitated their proceedings by various privileges. The total number of Bibles and Testaments issued by the Danish Society since its formation amounts to 44,169 copies in the Danish language, and 10,000 in the Icelandic. Among the recent contributors to this institution appear 120 students of the university of Copenhagen, candidates for holy orders, or students in Divinity. Dr. Boisen, Bishop of Lolland, whose diocese comprehends 120 parishes, writes: "By the use of the Bible in schools and at the catechetical instructions of young persons, especially previous to the act of confirmation, a love of the Divine word has been excited, and a desire to possess it has been inspired. We have not less than twelve Bible associations in this diocese. I have circulated, in this year alone, 2500 New Testaments." Dean Helgasen, secretary to the Icelandic Bible Society, says, "It is a well-founded opinion, that every family throughout this island is now in possession of a Bible or a New Testament. This sacred volume is read with diligence, during the long winter evenings. The revision of the Icelandic New Testament is almost completed, and it is hoped that means will be found to enable us to print it; an object equally desired by the whole population."—The West Indian possessions of his Danish Majesty have been supplied with Creole New Testaments for the use of the Negroes. The Faroe islands will shortly receive the Gospel of St. Matthew in their own language, printed in parallel columns with the Danish version. The translation of the Pentateuch into the language of Greenland, undertaken by the late Bishop Fabricius, has passed, on the death of that prelate, into the hands of the Rev. Mr. Wolff, late a missionary among the inhabitants of that remote region.

The Swedish Bible Society has issued, during its seventh year, 20,000 Bibles and Testaments, from the depository at Stockholm, of which 1,803 Bibles and 265 Testaments, were distributed gratuitously. Dr. Wingard, bishop of Gothenburg, has recommended his clerical brethren to preach an annual sermon with particular reference to the Biblical cause, and to exhort their respective congregations to exert themselves in its behalf. The Ladies' Association at Stockholm has pursued its benevolent exertions with vigour.

The president of the Swedish Bible Society, his Excellency Count Rossenblad, writes: "We are making rapid progress in our labours, though with limited means. I feel more and more the importance of making every effort to promote this great cause, as my time on earth cannot be very long, and I know not into whose hands it may be consigned. I perceive the present to be a serious crisis, which will perhaps determine for centuries the moral state of mankind. God is abundantly sowing the good seed; but the enemy is no less active in sowing tares. Had not Bible Societies been established, through the merciful providence of God, to counteract the evils of ignorance and infidelity in spiritual things, to what a state of moral degradation must the world have sunk at this moment! What an awful responsibility shall we incur, if we do not improve the present favourable opportunity."

The Norwegian Society had completed the distribution of 6,000 copies of the New Testament, before its new edition of 10,000 copies had left the press. Measures have been adopted for carrying into effect the translation of the New Testament into the Norwegian Lappone dialect. The Committee of the Drontheim Society remark: "The desire for the word of God is great in our country, and it is a subject of daily concern to us, that for a long time we were not able to furnish even those of our countrymen with New Testaments, who have been willing to pay the full value of the books. May the power of the Most High give success to the British and Foreign Bible Society, and may His peace and comfort bless every heart that willingly co-operates in making known his glorious name throughout the earth."

The committee in presenting a comprehensive view of the progress of Bible Societies in the vast provinces of the Russian empire chiefly copy the address delivered at the opening of the last anniversary meeting of the Russian Bible Society, by its pious and noble president, his Excellency Prince Galitzin. "The word of God in our native land," said he, "is increasingly made known, is cordially offered, and willingly accepted. It may truly be said, that the word of God is taking deep root in our beloved and native land; it is now become the foundation on which the education of our youth is built; the military search for it with great earnestness, and they are generally supplied with it gratuitously. Many peasants and persons of the lower classes receive this Book as the gift of Heaven, and read it with faith unto sal-

vation. The number of promoters of this cause increases, and the clergy, as formerly, take a distinguished part in it; even among the heathen there has repeatedly been discovered a particular attention to the Gospel, the reading of which has produced good impressions upon some of them. The Bible Society stands fast and unshaken on the rock of the Divine word itself, which is appointed to be preached unto all nations, 'to every nation, and kindred, and tongue, and people;' and it marches onward, and girds itself, and prospers in its cause. The sums received and expended by this society, which now amount to millions of roubles, bear ample testimony to this; and notwithstanding the hundreds of thousands of copies printed and circulated by it, still the demands for the sacred Book are not yet satisfied." Nine editions of the modern Russ Psalter, each consisting of 10,000 copies, have followed the first edition of 15,000 copies, mentioned in the last Report. The first editions of the whole New Testament in the Mongolian, the Calmuc, the Tschere-missian, and the Mordwashian, will probably leave the press in the course of the present year; the Gospel of St. Matthew, in the Zirian language, and the Lettonian Bible on stereotype plates have considerably advanced; and the translation of the four Gospels in the Ossitinian dialect is undergoing revision. The Tartar-Turkish Bible, the execution of which was entrusted to the missionaries at Astrachan, has advanced in the printing nearly to the end of the Pentateuch. Of the New Testament in the Mandjur-Chinese, the Gospel of St. Matthew is completed. Of the Persian version of the Old Testament, the greater part of the Pentateuch has been completed. Of the Servian version, the New Testament has been completed; and preparations are in progress at Astrachan for printing the Old Testament in Pure Tartar.—The auxiliary societies in the Russian empire amount in number to 57, independently of 150 associations. These institutions have advanced far towards effecting the promulgation of the Holy Scriptures in more than thirty languages and dialects.

From the *London Evangelical Magazine*.

SIBERIA.

The public Baptism of a Persian Priest, at Astrachan, one of the Scottish Missionary Society's Stations.

At Astrachan, the Lord has lately displayed his mighty power by making an

inroad on the Mahometan world. Astrachan is just on the frontiers of Mahommedanism, a great mart for all nations; and long the missionaries have laboured there without any fruit. A short time since a young Persian Priest, who was a teacher of language to the missionaries, became deeply convinced of his danger as a sinner, and was ultimately brought to place all his dependence on the Lord Jesus Christ. This conversion produced a wonderful effect both on the population and on the missionaries. On the 2d of this month the young convert was baptized, and Greeks and Turks, Persians and Frenchmen, Britons, Germans, and the dwellers in Armenia, were spectators of the solemn scene. The service was performed by Messrs. Glen, M'Pherson, and Ross, Missionaries of the Scottish Society, in English, Turkish, and Persian, so that all understood some part or other of the service.

Previously to the administration of the ordinance, Mirza Mahommed Ali, for that was his name, made a declaration of his faith and hope in God. The following is a translation.

"When the most high God of his boundless mercy presented to me the tidings of the gospel, I read and saw that it gave information concerning a Saviour, whom God most high had made a propitiation for his sinful servants. I next reflected on my own sinful actions, which I had committed in times past, I saw myself a sinner, and perceived what an enemy to God sin must be. In myself I had no hope of life or salvation from the wrath of God. I then compared the gospel with other sacred books, namely, the Psalms, the Law, and the Prophets; and saw that in sense they were in perfect unison with each other, respecting the forementioned Saviour, nor could I find the slightest discrepancy between them. After this I was drowning in a multitude of thoughts, but at all times I earnestly entreated God most high to show me that way in which alone the salvation of the soul is to be found, and that he would perfect his will concerning his servant.

"And after some days, in a remarkable manner, my heart and soul, and my whole frame, gave me testimony that the blood of Christ has become a propitiation for all my sins, and if I should at this time die I had nothing to fear.

"To the praise of God, from that hour to this my belief is, that Jesus Christ, is the only begotten Son of God, that his blood was shed for the sake of sinners, and that, except the holy books above

mentioned, there is no oracle from God. My faith increases daily, and my hope is, that it will continue to increase."

From the Religious Remembrancer.

SINS OF TRADE.

I was much pleased lately in reading an Essay in your last volume, "On the iniquity of Traffic; and it led my mind to a few thoughts, which I venture to hope may be useful to others.

To some persons, I know the subject will appear *legal*; but I do not think the misapplication of this term as a reproach, should deter us from a subject, not unworthy the notice of Prophets and Apostles, and in which our Lord himself hath laid down the golden rule of equity—"Whatsoever ye would that men should do unto you, do ye even so to them.

In pointing out some of the sins which too often attach to trade, I will briefly delineate a few characters, which I consider as highly reprehensible; and though nothing personal is intended, yet, if the consciences of any of your readers should apply these characters to themselves, it may be better to listen to their remonstrances than to be tortured with them on a death bed.

The first character I would sketch is the *dashing* tradesman. He is generally a man of no property; but having a little credit and a good deal of self-confidence, fits up elegant premises, and gives extensive orders, with little or no regard to the means of payment. Now, though credit is essential to trade, and no man can ensure success, yet to sport with the property of others, where there is no reasonable probability of paying, is certainly criminal and inexcusable; especially as such persons generally launch out into the same extravagance in their personal pleasures, or domestic economy. I wish no professors fell under this reproach: but alas! there are too many who "make a fair shew in the flesh, who speak great swelling words of vanity;" and who, by such deceptions, obtain honourable and confidential situations in the church, by which means the gospel is reproached, and their brethren not only scandalized, but duped, perhaps to a considerable amount.

The second character I would introduce is the *fawning* tradesman. Abatement is an essential article in his system. He knows how to ask a good price; but either in consideration of personal respect, or to insure your recommendation and future favours, will serve you at prime cost, or

under ; though after all his condescension, perhaps he sells dearer than the plain tradesman, who makes no abatement. This folly owes its origin in a great measure to the weakness of buyers, who never think they purchase cheap enough without allowance. "It is naught," saith the buyer, in order to beat down the seller; if he succeeds, "when he is gone his way, then he boasteth" of his bargain, and of his skill in marketing.

The third person I shall introduce is a near relation of the preceding, and I shall call him the *puffing* tradesman, whose goods if you will believe him are "the best and cheapest in all the world;" nay, so condescending and obliging is this gentleman, that to ensure your custom, he will sell his articles for less than they are manufactured, having, we must suppose, some secret method of procuring them.

4th, The *grasping* tradesman would draw the whole business of the neighbourhood, or indeed of the town, (as it respects his line of business,) to his own shop; for this reason he unites perhaps several branches; and being himself importer, manufacturer, and retailer,—assures you he can undersell his brethren, and serve the public at wholesale prices, though experience has long decided that articles come cheaper to the public by the separation of those branches. The same principle induces men to open shops in different situations,—to embrace the trade of different neighbourhoods; though a little observation may evince that one good shop is generally enough to employ one man's attention;—these persons often ruin themselves by attempting to gain too much!

5th, The *grinding* tradesman is perhaps the worst of all; and this character is often united with the preceding. This man "grinds," as the prophet expresses it, "the faces of the poor" in different ways. His work-people he pinches in their wages, or pays so low as hardly to afford them bread; especially if they have the misfortune in a great measure, to depend on him. Does he hear of a brother tradesman in distress, he will give him temporary help, in order to get his business within his power; or he will buy his goods at half the price they cost: oppressing the poor man, and defrauding his creditors. Such men are fond of attending sales and buying bargains: nor are their consciences hurt, if even they have reason to suspect (if not to know) that the articles they purchase have been stolen. They have no conscientious regard to the payment of custom or ex-

cise; but by watching every opportunity, often find one of defrauding government. If they sell by weight or measure, they either use unlawful ones, or have the art of turning the balance, or slipping the yard with their finger, unperceived by the unsuspecting customer. "Ephraim is a merchant; the balance of deceit are in his hand; he loveth to oppress." How opposite those practices are to the Scriptures, those who read them need not be told. "Render to all their dues." "A false balance is an abomination to the Lord; but a just weight is his delight."

6th, The *desperate* tradesman is a man so far involved, that he has nothing worse to apprehend. He has no property to lose if he fails: he lives on that of his creditors. Some lucky *hit* (as he will call it) may relieve him; if not, he knows the worst. If, therefore, he is hard pushed, he sells his goods under prime cost; he borrows and lends acceptances; and perhaps, at last driven to forgery, which brings him to a disgraceful end.

NEW-HAVEN, DECEMBER 27.

MR. BROWN'S ADDRESS.

Last Sabbath evening Mr. David Brown, a native Cherokee, delivered at the Middle Church in this city, an Address, which he had composed *on the condition and prospects of his countrymen*. The house was exceedingly crowded, and we have never witnessed more profound attention.

At the commencement of the exercises, the Corresponding Secretary of the Board of Missions, (Mr. Evarts,) made some introductory remarks.

He observed, that many inquiries would naturally be made concerning the young man, who was about to address that numerous assembly; inquiries, which could not be immediately answered in any authentic manner, except that which was now adopted. Before Mr. Brown should enter the assembly, therefore, it was deemed proper to give some account of him and his family.

Soon after the establishment of the school at Brainerd, which was in the Spring of 1817, Catharine Brown was admitted as a pupil. In the fall of that year she became serious, gave evidence of piety, and joined the church in the March following. From that time till her death in July last, she was remarkable for her amiable, consistent, humble, and truly christian deportment. Her life was distinguished by all the domestic virtues, and her death by an unshaken hope of immortality beyond the grave.

She was very desirous that her younger brother, David, should enjoy the benefits of a christian education. When she joined the school, he was many hundred miles beyond the Mississippi, whither he had accompanied a band of Cherokees and others, in their war with the Osages. At that time, he was only 15 or 16; and she was a year or two older. On his return from the banks of the Arkansaw in 1819, at her solicitation, he came to reside at Brainerd. The instruction, which he there received, was the means of his becoming serious also; and he was admitted to the church in the following April. It was thought best, that he should proceed to the north for his education. He accordingly went alone from the wilderness to Savannah; embarked for New York: arrived at Boston in June 1820; and soon after joined the school in Cornwall, where he resided two years. The last year was spent at Andover. During the summer past, some weeks were devoted to furnishing the materials for a Cherokee Grammar, under the direction of the Hon. John Pickering, whose character is well known as a philologist, and a gentleman of distinguished learning.

As Mr. Brown was about leaving Andover, it was suggested to him, that he might properly make a public address, expressive of whatever he judged it suitable to say respecting the condition of his countrymen. He accordingly composed the address, which he is now about to deliver; and, on its being favourably received at Salem, by Mr. Pickering who was intimately acquainted with him, and by other gentlemen of inferior intelligence, he has consented to deliver it in other places, when it has been convenient, and when requested.

As his native place was near a public road, and he had enjoyed some other small opportunities, he could speak our language a little, and read easy passages in the Bible, (though with little understanding of them,) when he joined the school at Brainerd. On coming to the north, however, in 1820, his stock of English words was quite limited; and he could converse only on the plainest subjects. Deducting the time, which has been consumed in journies, he has not had more than three years, or three and a half, to apply to study. His performance must be received, therefore, with such candid allowances, as these circumstances would indicate to be proper.

Mr. Evarts then adverted to the advantages, of education enjoyed by other youths, born heathens; to the Foreign Mission School at Cornwall, from which seven youths had already returned to the Cherokee nation, of whom five were pious;—to the schools in Ceylon, containing 1300 children, of whom probably 150 are in the families of the

missionaries, and receiving their constant superintendence;—to the native preachers raised up from these schools; and to other youths, exerting the most happy influence by their agency in bringing christianity to the minds and consciences of their countrymen.

He insisted on the importance of missionary labours, as indispensable to the introduction of education among uncultivated people. In no other way has it been introduced, among a heathen population in modern times; and in no other way will the nations now destitute of letters ever be taught to read. Equally indispensable are missionaries to the circulation of the Bible in nations now destitute of it. Without their instrumentality the Bible will never be prepared for the heathen: and, if prepared, it would not be extensively read; for it is plain, according to the plan of Providence, that the attention of men should be first attracted to religion by the oral communication of divine truth.

Near the close of these observations, Mr. Brown entered the assembly, and was conducted to the pulpit. A prayer was then offered by President Day; after which the address was delivered. Its length was forty minutes. It is not in our power to give a particular account of the various topics, which were brought into view; nor, if it were in our power, should we think it right to publish the substance of a composition, which the author will probably be requested to deliver in other places. Some passages have already surreptitiously found their way into the papers, totally against the wishes, as we are informed, of the author and his friends. It is sufficient to say, that the performance was universally received with candor, and favor.

At the close, Mr. Brown offered a short prayer.

A collection was then taken, to be expended in that part of the Cherokee nation, where he expects to reside, for the support of schools under the direction of the American Board of Commissioners for Foreign Missions.

It was a peculiarly interesting sight to behold the audience, which was convened on this occasion. The instructors and students in one of the first colleges of our country, and most of the principal inhabitants of our city were assembled to witness the effects of christian education, in the case of a youth, born of heathen parents, and a few years since roaming the forests, not supposing there was in the universe any object more noble, than that of pursuing the game, or taking vengeance on an enemy. By such a youth they were stimulated to Christian activity and enterprise; and by such a youth the cause of his countrymen, of missions, of civilization, and of christianity, was pleaded.

SUPPORT OF MISSIONS.

A systematic plan of operations has been recommended by the Board of Foreign Missions, which if generally adopted, will tend greatly to increase the funds of that important Institution, and give a more permanent support to the cause of benevolence in which they are so extensively engaged. It is simply to form in each county a Society, or if practicable two or three Societies, which shall be Auxiliary to the American Board. To each of these societies are to be attached Branches or Associations in every town or ecclesiastical society, or other local division as shall be found most convenient. These Associations must be regularly organized and its members placed on an equal footing with members of the Auxiliary Society. They are to make their returns through the Auxiliary Society to the Treasurer of the American Board.

Agreeably to this recommendation a number of gentlemen of this city convened at the Lecture Room in Orange street, on Monday evening and formed an Association for this city, to be connected with the Auxiliary Society already organized for the western consociation of New-Haven County.

A similar Association was formed by the Ladies of this city in the afternoon of the same day.

We sincerely hope that similar measures will be adopted in the eastern division of this county, and in every county and town in New England. Much depends on the activity of the collecting committee. We subjoin the Constitution and the list of officers for the ensuing year.

CONSTITUTION.

Article 1. All gentlemen belonging to New Haven and contributing severally not less than one dollar, shall be members of the Association for the year following such contribution.

Art. 2. There shall be elected, annually, a President, Vice President, Secretary, and Treasurer, and as many collectors as shall be thought expedient.

Art. 3. The four principal officers shall perform the following duties :

The President, and, in his absence, the Vice President, shall preside in all meetings of the Association, and shall have power to call special meetings at pleasure.

The Secretary shall keep the records, and manage the correspondence.

The Treasurer shall take charge of the money collected ; and, after deducting incidental expenses, shall pay the same to the Treasurer of the Auxiliary Society of the Western District of New Haven, at or before each annual meeting, on condition of that Society granting to this Association the same privileges, which it receives from the Parent Institution, the American Board of Commissioners for Foreign Missions.

Art. 4. The four officers above named shall form an Executive Committee, to manage the business of the Association not otherwise appropriated by the articles of this Constitution.

Art. 5. The business of the collectors is, to obtain funds. And, in order to do this most effectually, they shall, as soon as possible after their election, have a meeting, at which they shall elect a Moderator, and Secretary ; and shall agree upon their course of operations for the year. They shall either obtain a list of all persons within the limits of the Association of whom it shall be expedient to solicit, or shall divide New Haven into a suitable number of districts ; and shall then agree upon the individuals to whom, or the districts in which, each collector shall make solicitation. The assignments thus made shall be recorded by the Secretary of the Collectors.

Art. 6. The Annual Meeting of the Association shall be held at such time and place as shall be fixed by the President, of which public notice shall be given and shall be opened with prayer. At this meeting the Report of the Treasurer shall be presented, and shall be audited by a committee chosen for the purpose ; a joint Report of the Executive Committee, and of the Collectors, shall be made through the medium of the Secretary of the Association, (a copy of which Reports shall be forwarded, as soon as convenient, to the Secretary of the Auxiliary Society ;) the officers and collectors for the year ensuing shall be chosen ; and such other business and services shall be attended to, as shall be deemed expedient.

The following gentlemen were elected officers of the Association.

Rev. SAMUEL MERWIN, President,
Deac. NATHAN WHITING, Vice-President.
Rev. THOMAS F. DAVIES, Secretary.

MR. CLEVELAND J. SALTER, Treasurer

LEVI STILLMAN,	} Collectors.
ROBERT ATWATER,	
M. F. DURAND,	
JOHN M. COLEY,	
WM. K. TOWNSEND,	
SAMUEL P. DAVIS,	
WOOSTER HOTCHKISS,	
AMOS TOWNSEND, JUN.	
HENRY OAKS,	
CHAUNCEY TREAT,	

ENGLAND.

The Home Missionary Society received in October last an unsolicited donation of £1000 sterling, from some benevolent individual. The committee have in consequence resolved to employ two additional Missionaries. Twenty-six applications for Missionaries remain on their list.

Of "The Teacher's Offering, or the Sunday School Monthly Visitor," edited by the Rev. John Campbell, more than forty thousand copies are circulated monthly

Adult Schools were first established in England, by Mr. William Smith "who was door-keeper of a Methodist Chapel in Bristol." Adult schools are now established in various parts of the world, but are probably more general in England than in any other country. It is stated, that in Gainsborough and the adjacent villages, more than four hundred learners of both sexes have been admitted to the adult schools within eighteen months

It would probably be difficult to find in any one town of the United States, if we except the large cities, five hundred adult persons unable to read. But in England, the number of entirely uneducated persons is very considerable.

The following is an extract from a poem by Montgomery, on Adult Schools.

"Though earth no lovelier prospects show
Than children walking in thy ways,
And heaven no sweeter music know
Than infant voices join'd in praise ;—

Though *such* secur'd from early vice,
Water'd by thy continual care,
Spring up like trees of Paradise,
And fruits in long succession bear ;—

Yet will the tears of transports swell,
Our spirits' pure affection burn,
When aged sinners, warn'd of hell,
Though late and slow, to God return.

Humbly they take the lowest seat :
Matrons and hoary-headed men
Are learners at the Saviour's feet,
Are little children once again."

PALESTINE MISSION.

The following extracts from letters written by Mr. and Mrs. Goodell to a young lady in this city, contain some pleasing information respecting the English residents at Malta, and furnish also the most recent intelligence respecting the Missionaries at that station.

{ *Valetta, Island of Malta,*
{ *Sept. 18, 1823.*

My dear A.—I have forwarded you one long letter, and am happy in the opportunity of writing another, to acknowledge the reception of yours. It arrived at a time, when we were suffering the chastisements of our heavenly Father. Five or six weeks since, Mr. Goodell was attacked with the disorder of this climate, and was very ill for several days. He was beginning to recover a little, when I was taken ill with the bilious cholera. For several days I was in much pain, and sometimes thought, that God might be about to take me home. O how solemn the thought that death is near ! That in a few short weeks or even days our case may be decided forever ! The thought sometimes indeed is a pleasant and comforting one to the Christian. But I think in general, when Christians are in health and prosperity, they are inclined to think of death at a distance. And if the Christian too often feels thus, what must be the feelings of the impenitent, who have no hope in the mercy of Christ ! I am happy to say now, that, through the mercy of God, we are all restored to our usual health, and have the prospect of spending a few more days in this dark part of the world. Dark and des-

olate indeed is this region. I often think, that were it not for the few pious English residents here, this city would be like the cities of Sodom and Gomorrah. It is greatly to be feared, that but very few of the Maltese will ever arrive at the kingdom of heaven. The *form* of religion is indeed apparent here, but the *reality* cannot be discerned. No tears are shed at the foot of the cross—no prayers are offered to the blessed Jesus. The saints are their God, while the virgin Mary is exalted above the Lord of glory. But I forbear to dwell on this subject, as you have probably seen something in the Herald or private letters.

Will my dear A. be concerned to hear, that my situation is pleasant, and my temporal comforts many. We occupy the same house with our brethren and sisters, in whose society we enjoy much happiness. We have also a few pious friends here, who treat us with the greatest attention, and frequently manifest their friendship by sending us fruit, wine, &c. Some weeks since one of our friends of rank invited a party of about twenty to take tea with him. After tea some important question was asked relative to our Saviour ; this led the conversation to a very serious and profitable train, which continued through the evening. Since then a number of families of rank have adopted the plan of meeting every Tuesday evening at each other's houses alternately, for religious discussion, conversation, and prayer. One of the missionaries with his companion is always invited to attend. And I assure you the meetings are interesting. It has been the practice here at tea parties to have at the close of the evening a supper or rich collation of fruit, wine, &c. These families have agreed to dispense with these luxuries, and to devote what is saved in expense to some charitable object. They have already given us above eight dollars to furnish premiums for our Sabbath School, and propose hereafter to give one third to the Jews Society, one third to the Church Missionary Society, and the other third to the Palestine Mission under the direction of the A. B. What a noble example this ! will not some of our dear N. H. friends be influenced to make some retrenchments in a similar way ? How easily might a few luxuries be dispensed with ; and who could tell the amount of good that might result from it !

How, my dear A. do your praying and working societies flourish ? I wish you would have the goodness to write me the names you give to your Societies, when

you meet, and how you improve the time. We have just formed a reading and working Society in Malta. Meet every Saturday at nine, and spend four hours in working and reading. The avails to be appropriated to benevolent purposes. I feel much indebted to the benevolent Ladies of N.H. for their kindness to me. Will you make my love and my thanks to all those, who manifested so lively an interest in my welfare, and request them to remember us in their prayers. My tender regards to your parents and to all friends.—May the best of heaven's blessings rest on you all forever, and at last may we all meet in our Father's kingdom! As I know you will be pleased to receive a few lines from my dear husband, I cheerfully resign the remainder of the page for him to fill.

Yours very affectionately,
ABIGAIL P. GOODELL.

Valletta, Oct. 11, 1823.

My dear A.—We have just concluded to take up our carriages and go towards Jerusalem.—In a few weeks, Mrs. Goodell and myself, Mr. Bird, and perhaps also Mrs. Bird, expect to sail for Bairout—to be established at Jerusalem or on Mount Lebanon. We go, not knowing the things, that shall befall us there; but in that land, where the blood of Jesus was shed, and which has been long under the curse of Heaven, we must look for many privations, difficulties, and dangers, to which we have heretofore been strangers; we must expect, like our great Master before us, to be “despised and rejected of men”—to be held in derision—and to be treated “as the offscouring of all things.” O Emmanuel! “if thy presence go not with us, carry us not up hence.” We desire to feel, that, through Christ we can do all things, and without him, nothing. That land is still the land of promise, and is yet to become the joy of the whole earth. The curse will be removed; the tears will be wiped away from the afflicted daughter of Zion; Jerusalem shall be built again; and the sweet influence of heaven like the rain and the dew shall descend copiously upon the mountains of Israel.—The Lord hasten it in his time.—Remember us affectionately to your parents and to all, who inquire after us.—When you read this, think of us as on the “goodly mountain,” and commend us to Israel's God.

Yours, &c.

W. GOODELL.

SYNOD OF PHILADELPHIA.

The Synod of Philadelphia met at Georgetown, D. C. on the 29th of October. Thirty-five minis-

ters and eight elders were present. A Sermon was preached by the Rev. J. J. Janeway, from Daniel xii. 4.—The Rev. Ezra S. Ely, D. D. was chosen Moderator, and the Rev. Messrs. Gilbert and Engles, Clerks.

It appears that there are under the care of this Synod, 185 congregations, and of these about 85 are vacant, unable to support the Gospel.

A new Presbytery was formed from the Presbytery of Baltimore, and called the “Presbytery of the District of Columbia.”

The following, among other resolutions were passed by this Synod.

Colonization Society.

Whereas the Synod of Philadelphia view with interest the Colonization Society, formed at the City of Washington; and consider it as embracing a scheme well calculated to meliorate the condition of millions of our fellow men, especially in Africa, and to facilitate the dissemination of divine truth more extensively, Therefore resolved, That the Synod do cordially approve the object of the Colonization Society, and applaud their zealous exertions; and do recommend to all persons and especially to the members of the churches under the care of the Synod, to encourage, support and aid the Society in the accomplishment of their benevolent views.

Dickinson College.

Resolved, That Synod have heard with much pleasure, that the Board of Trustees of Dickinson College, have resolved to admit to the benefits of that Institution free of charges for tuition, entrance and use of the Library, twenty indigent young men, who may come well recommended; and express their hope, that the benevolent offer of that Board will be duly appreciated, and that the Institution under their care will receive the patronage and prayers of the friends of literature and religion.

Communication to the President and Congress of the United States.

Resolved, That this Synod regard with great satisfaction, the disposition manifested by the General Government towards the Indian Tribes, in endeavouring to introduce among them the knowledge of letters and of the arts so necessary to their present happiness.

Resolved, That this Synod view with grateful emotions, the wise and judicious application made by the Executive, of the annual appropriation of Congress, by distributing it among the different Missionary Societies, which, while they labour to com-

municate the instruction contemplated by Government, are zealously endeavouring to convey to the savage mind, the knowledge of that divine religion, which is at once the most powerful instrument of civilization, and the only sure guide to future happiness.

Resolved, That the Synod most earnestly hope and pray, that the Congress of the United States will not only continue to make the usual annual appropriation, but feel constrained by a sense of humanity, to enlarge a bounty that seems calculated to save from utter extermination an unhappy portion of our race, and to prepare the way for their future incorporation with the American people.

Resolved, That a copy of the above resolutions, duly attested by the moderator and clerk, be transmitted both to the President of the United States, and to the Congress at their next meeting.

The following is an extract from the Narrative of the State of Religion.

The Synod rejoice that many of the churches within their bounds have been supplied with Pastors, and that instead of silent Sabbaths, the voice of prayer and praise ascends from sanctuaries where, for years, it had been rarely heard.

Prayer meetings have been considerably multiplied during the past year, and in some instances in congregations where prejudices against them existed to such a degree as hitherto to frustrate every exertion towards their establishment. It is matter of deep humiliation that, in any of our churches and especially among communicants, there should have ever existed prejudices against meetings for prayer which have been so richly blessed in all ages. Still this has lamentably been the case in many of our congregations; and to this, doubtless, they may justly ascribe their barrenness, while others in the use of these and the other means of grace, have been so abundantly watered and refreshed. The Synod would earnestly and affectionately recommend to you, dear brethren, to encourage in every way in your power, a means so happily calculated to promote your own edification and comfort, and which in numerous instances has been attended with such blessed effects upon careless sinners. If you hope to see the out pouring of the Spirit in your congregations, meet frequently for prayer. Besiege, with importunity, the throne of God's grace. His promise is sure, "Ask and ye shall receive, seek," &c.

The Synod are happy to state that in

some congregations, family worship is receiving increased attention. In many families in which, from their institution, no sacrifices to their author, preserver and bountiful benefactor, were ever offered, altars have been erected on which the acceptable offering of a prayer and praise are daily presented. No longer daring to offend that great and glorious, and terrible Being who will pour out his fury upon the families that call not upon his name, they lead their children and domestics to God, as to an affectionate parent, to acknowledge his favours, and to ask a supply of their daily wants, and that their souls may be fed with the bread of life, and their feet directed in the paths of salvation. This much and lamentably neglected duty they would urge on the attention of all those of you who are heads of families. As you hope for the blessing of God on your families, neglect not this important duty.

The monthly concert of prayer is observed in most of our churches. Sabbath Schools, those powerful auxiliaries of Christ's kingdom, are augmenting in number, and the report from one of the Presbyteries state the encouraging fact that several teachers and a number of the children have, in the school within its bounds, become hopefully pious, and enrolled themselves amongst the friends of Jesus. Catechetical instruction, and Bible classes continue to receive attention. Missionary, Education, and Bible Societies, in many of our congregations, are in active operation, and other benevolent Societies have been formed. The Synod have heard with pleasure that exertions which promise the fullest success are now making in Philadelphia to erect a Mariners' church.

The Lord, the Spirit, has again manifested that his arm is not shortened that it cannot save, nor his ear heavy that it cannot hear. He has graciously revived his people in several of the Presbyteries. Though revivals have not been so numerous as during the last year, yet they call for praise and thanksgivings.

The Synod regret to say, that the crimes of drunkenness and Sabbath breaking are far from being rare. And taking into consideration the abuses attendant on our political elections, deem it to be their imperious duty earnestly to exhort and solemnly warn the people under their care, to have no participation whatever in the angry strife, falsehood, slander and party violence which too often attend the election of civil officers. While our hearts can never be sufficiently thankful for the

privilege which, as a free people, we enjoy, of choosing our own rulers, it becomes professing Christians to exercise this privilege in the spirit of candour, of christian love and forbearance. A departure from the dignity of christian deportment, dishonourable to the religion of the gospel, which breathes peace on earth and good will towards men, while it endangers the immortal soul. The practice too of betting on the issue of elections is a species of gambling as deserving reprobation, as when it has reference to the idle, cruel and highly mischievous sports of horse-racing, which christians cannot patronize without partaking in those evil doings which bring down the wrath of God on the children of disobedience. Dear Brethren, Synod would affectionately and faithfully warn you against these heaven-provoking vices. However they may be practised and countenanced by the world, the end of them is death. They would urge all those connected with them who love the Lord Jesus in sincerity and truth, to increased exertion and liberality in the cause of him who loved them and gave himself for them. The present is a period of uncommon promise to the church. Her circumstances call for your best exertions to increase her resources and energies. It is your privilege, as well as duty, to contribute your share in promoting her interests. And shall these interests languish for want of those efforts which it is your honour to make, or of those means which God hath put into your hands. Can you do too much for him, who hath done so much for you? Be not weary in well-doing, but abound more and more in the work of the Lord. Be much in prayer, surround his throne of grace with tears and supplications, and determine that you will give a prayer hearing God no rest "till the righteousness of Zion go forth as brightness, and her salvation as a lamp that burneth."

ABDOOL MESSEEH.

In past years we have not unfrequently adorned our pages with extracts from the Journal of this distinguished convert. He is still faithful, and though the subject of many infirmities, holds on his way rejoicing. Under the date of Sept. 5th, 1822, he writes to the Rev. Daniel Corrie, in the following manner.

I your unworthy scholar, according to your desire, submit an account of the affairs of the church at Agra.

By the favour of the Lord Jesus Christ, all the Hindoostanee and English christians at Agra continue to pass their time,

as usual, with thanksgiving. Several persons have fallen asleep in the Lord Jesus, of whom I will give a separate account.

In the first place, I will give you an account of our public worship. Morning and evening prayers are attended by 21 men and 22 women daily; and, on Sunday, by the grace of God, the whole place of worship is filled, and often it will not contain all who attend. When General Shouldham comes from Muttra to Agra, he and his lady, and all the christians who attend him, come to our place of worship; and when the Board of Commissioners was here, and when the Judge of the Circuit held his Court here, all the writers belonging to them attended public worship; and many Hindoos and Mussulmans come occasionally, as if to see what is going on.

Since my return to Agra five men and five women (Hindoos) have been admitted, by baptism, to the profession of christians. Forty persons reside in the Kuttra—13 men, 16 women, six grown children, and five little ones; and generally whatever christians come to this city, they lodge in the Kuttra; and often so many strangers arrive, that there is a scarcity of room for them. On account of the excessively heavy rains, there has not been opportunity to build houses in the newly-purchased ground adjoining the Kuttra, for dwellings for the resident christians; for it is Mr. Wright's intention to erect houses there for the christians, that the space about the church may remain clear, and that there may be room for the buggies and carriages of those that attend.

Mr. Cannor is dead; and Gorgeen Beg and three women of the Kuttra are fallen asleep in Christ. Gorgeen Beg died rejoicing and praising God; and the three women seemed to exceed one another in their confidence in the Lord Jesus, at the time of death.

Through the goodness of God, brother Simon arrived here on the 1st of September: I was greatly rejoiced to see him: I had no hope that I should again behold him in this life: he has been laid up with severe fever these two days: I hope in God, that this illness, arising from fatigue, may speedily be removed. Gabriel remains employed in the school. The Rev. Mr. Mill has arrived at Delhi, and is expected here in a few days.

Thirty-five children attend the school—three the children of Mussulmans, 17 of Hindoos, and 15 of christians.

My own state is briefly this: for some months I continued afflicted in several ways; and a boil gathered in my back,

from which several pounds of flesh were cut; all my friends were scarcely able to look at it, and were persuaded that I should hardly recover. For fifteen days I lay without motion, and could eat or drink nothing. The Lord Jesus Christ granted me a new life, like as he raised Lazarus from the tomb; and, by His mercy, the wound too is healed: on the 25th of last month I bathed, for the first time since my illness; but still am so weak, that I cannot rise without a staff. On account of this severe illness, I have failed for some time in writing to you.

The black English Shawl which you sent, reached me; and, with many thanks, I made a turban of it. A parcel containing the first book of Moses and some poetry of Fuez Messeeh duly arrived. On beholding the beautifully-printed book, I was exceedingly rejoiced. Praise to God, that my pastor Henry Martyn's labours in the cause of religion are so published abroad, that profit results to many, and will extend far and wide; for this Translation is intelligible to all.

I beg the favour of you, when you write to England, or when Mr. Sherer goes, to send my humble respects and christian love to the Rev. Mr. Pratt and the Rev. Mr. Simeon. My respects to Mr. Sherer, and your lady, and her mother; and my blessing to the children Anna and Laura.

Now, may the grace of the Lord Jesus Christ and the love of God, and the fellowship of the Holy Ghost, be with you and with us all!

Abdool Messeeh was converted by the instrumentality of Henry Martyn. This conversion took place while Mr. Martyn was a resident at Cawnpore, and some idea of the usefulness of this convert may be formed from a statement given in the life of Martyn from which it appears that "above forty adults and twenty children from the Hindoos, have received Christian Baptism, all of whom with the exception of a single individual were converted by the instrumentality of one man (Abdool Messeeh) himself the fruit of Mr. Martyn's ministry."

OBITUARY.

REV. WILLIAM WARD.

We published, a week or two since, a Biographical sketch of the Rev. Mr. Ward, the following account of his sickness and death was furnished the Editor of the *Missionary Herald*, by a person who received it from India.

On Tuesday morning, March 4th, he returned to Serampore in the boat with Mrs. Marshman, and on the way up read to her a number of extracts from Brainerd, making such remarks occasionally as sufficiently evinced the state of his

own mind. He appeared quite well the whole of that day, as well as the next, Wednesday the 5th, in the evening of which he preached in the Mission Chapel at Serampore the weekly lecture, intended chiefly for the youth there for education, from Mark xxi. 17. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

He retired to bed about ten, quite in as good health as usual; but about five in the morning of Thursday, the 6th, he felt himself affected with a bowel complaint, and instead of taking his morning ride as usual, he returned to bed for an hour. At the weekly meeting for prayer, however, which he and his colleagues established more than twenty-two years ago, and which, amidst every discouragement and affliction, has not, we believe, been omitted for three weeks in the course of these twenty-two years, he united with his brethren and sisters as usual.

After the prayer-meeting, which from the beginning has been held at seven in the morning, he breakfasted with his brethren and sisters at Dr. Marshman's. He went into the printing-office as usual about ten, and among the various letters on business, he wrote to the brethren Peggs and Bampton at Cuttack in the course of the forenoon, the following extract from which was sent to his afflicted family in an affectionate letter from Mrs. Peggs, dated the 14th of March, the day after they had received from Dr. Marshman the melancholy tidings of his removal—"In his last note to us dated March the 16th, he says, 'How do you feel in your desires after the Holy Spirit? We can have no hope of success but as we are brought to a believing dependence upon his influences, and an earnest solicitude to obtain them. Oh how I should like to be among you, though only for one hour, to sing a hymn with my dear sisters and brethren Peggs and Bampton. What hymn should we choose, 'Jesus with all thy saints above?'—or, 'Jesus I love thy charming name?'" Mrs. Peggs properly adds, "We see by this note what a happy frame of mind he was in just before he was taken ill."

Our lamented brother continued to go on doing business in the printing-office till past twelve, in which interval he wrote the letter to brethren Peggs and Bampton from which the quotation is taken which so fully discovers the happy state of his mind. After this he began a letter to the Rotterdam Bible Society; which was found unfinished on his desk after his death, from which it appeared that before he had finished the second line, he was constrained to desist and retire to his own room. Respecting his state then, the following particulars have been kindly given us by his eldest daughter.

"When my dear father came from the office and reclined on the sofa, I was sitting in the same room writing a letter, and my mother was busily engaged in another room. I supposed he was fatigued, and said nothing about his lying down. When on the sofa he in his usual affectionate way asked me, what I was doing; to which I replied, 'writing a letter.' He was cheerful, and said something which occasioned us both to smile. Some time after, Mr. Solomon came in and informed him that his child was just dead of the cholera: my beloved father assured him of his sympathy and gave directions to another native brother to see that a coffin was made for the child, adding, 'I fear I have something of the cholera myself.' This startled me; for this was the first intimation I had of his being ill. I asked

him to let me send for the doctor. He replied,

No child; 'tis nothing of consequence.' Happily however I did not wait for his leave; but wrote to the doctor begging he would call immediately to see my father. He came and my father again repeated his fears that he had a light attack of the cholera. The doctor told him there was no reason to think so, and said he would send him some medicine. Just before the doctor came, I went and told my mother that I feared my dear father was seriously ill. She was alarmed, and asked him how he felt; to which he replied "not well," as not appearing to apprehend any danger. It being dinner time, and my father being asleep, we thought it best to leave him, as he seemed anxious to remain quiet. As soon as dinner was over, I came into the room where we had left him asleep; but not finding him there, I went into the next room. Some minutes after I heard him make a noise as if calling some one. I approached him and asked what he wanted; to which he replied, "Nothing child, only I feel very ill." I immediately ran to my mother, begging her to come to my father. She came and learning from him that he had the cramp, and feeling his hands cold she burst into tears and kindly remonstrated with him for having concealed his state so long. He begged her to make herself easy, adding, "Call brother Carey and brother Marshman." I ran instantly to do this, and in a few minutes the alarm spread through the premises and brought the brethren and sisters from every side. Dr. Mundt had come again and seeing the disorder gain ground, prescribed and applied what it seemed immediately to require."

About nine in the evening he told Mrs. Ward that he felt himself sensibly better, and was not in any kind of pain. This excited great hope that he would be able to obtain sleep during the night. Four or five therefore remaining with him, among whom was our young brother, Mr. Brunsdon, who watched with him during the whole of his illness as a son over a father, and Mr. Williamson, who being acquainted with medicine himself, assisted with the two medical gentlemen in consultations respecting him, and remained with him continually to see their prescriptions administered; the rest retired.

As in the morning there appeared very considerable hope of his recovery, Dr. Carey went to Calcutta in the course of his college duty as usual; and Dr. Marshman again went over the river for Dr. Grierson that he might assist in consulting relative to his case. On Dr. G.'s arrival, the medical gentlemen recommended an injection, as the calomel he had taken during the night, had produced no effect. It was hoped that this would have relieved him greatly; and that as he had for so many hours been free from pain he would immediately have felt better. Dr. Grierson indeed said, that he thought there was no cause of alarm respecting his case; and to Mrs. Ward's inquiry, our dear brother himself said, that he felt better. The injection however produced no effect; but he still continued quiet and easy. About eleven, Mrs. Ward offering him something directed to be given, he gently put it away with his hand, and with a sigh said, "Oh dear;"—which were the last words he was heard to utter. Though he continued perfectly quiet, and apparently free from pain, about twelve his pulse declined so much as to take away all hope; and about five in the afternoon, he ceased to breathe.

The next day, the news of his departure having been sent early to Calcutta, the Rev. Messrs E. Carey, James Hill, Adam, Schmidt, and Jetter,

arrived from thence to pay the last testimony of respect to his memory, together with Messrs. Penney, Lindeman, Pearce, Kerr, Rickets, and various other friends. At five the corpse was conveyed to the Mission Burying ground in a hearse, the body together with the coffin being so heavy, that it was feared our native brethren and the friends around, would not have been able to convey it, as the distance was nearly a mile. All of them attended the funeral however, with the servants of the printing-office, the paper-mill, &c. to all of whom our deceased brother was like a father. The various gentlemen in Serampore and its neighbourhood were also present, and a number from Barrackpore on the opposite side of the river. Previously to moving the corpse from the house, the Rev. E. Carey engaged in prayer; at the grave the Rev. James Hill gave out the 84th Hymn in the Selection, "Jesus, thy blood and righteousness;" after which Dr. Carey addressed the congregation on this afflicting and awful providence both in English and Bengalee, and Dr. Marshman concluded in prayer.

The next Lord's day week, the 16th of March, Dr. Carey preached a funeral sermon for our deceased brother at the Lall Bazar Chapel in Calcutta, from Prov. x. 7. "The memory of the just is blessed," to the largest congregation ever seen at the chapel. On Wednesday evening, the 19th, Dr. Marshman preached a funeral sermon for our beloved brother in the Mission Chapel, at Serampore, at which were present the Governor, his Excellency Col. Krefting, and nearly every European inhabitant at Serampore, both Danish and English, with a number from Ishera and Barrackpore. Dr. M. took this declaration of the Apostle's as expressing the language of our deceased brother's inmost soul. "By the grace of God I am what I am." At the request of the Rev. James Hill, Dr. Marshman, on the next Lord's day, March 23d, preached a funeral sermon for him from the same text to a congregation of perhaps six hundred, at the Union Chapel, the pulpit and desk of which were hung in black as a testimony of esteem.

The brethren at Serampore indeed have been thus called to renew their trust in God while wading through the depths of affliction, even from the beginning of their course. We do not here allude merely to the fire at Serampore eleven years ago, in which our dear brother, now deceased, was himself almost miraculously preserved, and which threatened to overwhelm us; but which through the Divine mercy was succeeded to a greater extent than had ever been experienced at Serampore before. We rather allude to the repeated afflictions we were called to sustain 22 years ago, when so many of our missionary brethren were in succession carried to the grave in the very infancy of the cause here. Within 18 days after our landing at Serampore, Mr. Grant was carried off in a fever, the four brethren and sisters having arrived on the 13th of Oct. 1799, and he being removed on the 31st. The succeeding July, Mr. Fountain was removed by a bowel complaint, within four years after his arrival in the country, and just as he had become ready in the language. The next July beheld Mr. Brunsdon carried off with a liver complaint, scarcely 26 years of age, and the most forward in the language, as well as the ablest English preacher, among all the four brethren who came out together. And to complete the measure of our affliction, the next October, Mr. Thomas himself, who had laid the foundation of the mission in Bengal, and had come out with brother Carey seven years

before, was taken away at an age two years below that of our deceased brother. At that critical period that four of the only 7 missionaries then in this part of India, should be removed, and among them both the youngest and the oldest, the ablest and the most active, was indeed overwhelming, had we looked merely to human aid. Yet nearly all that has been done in this part of India, has been the fruit of the divine blessing since experienced on humble and persevering effort, accompanied with constant prayer. Surely then in every affliction and bereavement, we ought to look directly and *wholly* to Him, with whom is the residue of the Spirit, who cannot be unmindful of his cause or of his promise, and who has declared that all nations shall be blessed in the Redeemer,—and that He, *Jehovah*, will accomplish this glorious work in his own time.

REV. THOMAS COKE, LL. D.

We learn from the Methodist Magazine, that monuments have lately been erected in the City Road Chapel, London, to the memory of the late Dr. Coke, and Mr. Fletcher, and that the monuments which had been previously erected to the memory of the two Wesleys have been considerably improved.

From the Magazine referred to, we give a description of the monument to the memory of Dr. Coke, with a copy of the Inscription.

That to the memory of Dr. Coke is composed of a white marble Tablet, bearing the inscription, upon a ground of dove-colored marble, surmounted by statuary. On the right hand is the figure of a NEGRO, pointing to the following words, on an expanded scroll, "Ethiopia shall soon stretch out her hands unto God,"—Dr. Coke's favourite text when he pleaded the cause of missions in the pulpit, and expressive also of the great success of the missions so long superintended by him, among the Negroes in the West India Colonies, in the United States of America, and on their native continent. Beneath this inscription is another passage of Scripture, "And the Isles shall wait for his law,"—which is explained by the figure on the left, a native of CEYLON, in the costume of the country, sitting and perusing with apparent earnestness a Volume, which, by the characters on the open page, is designated to be a copy of the NEW-TESTAMENT, translated into the CINGALESE;—thus justly connecting the extensive and successful Wesleyan Mission in Ceylon with the memory of him by whom it was planned; and who died on his passage to that long-desired scene of the labours of his closing life, leaving his companions to take up the mantle of his zeal, and to prosecute to completion the work which he was only permitted to commence. A Medallion below the Tablet represents the SUN setting in the waves of the Ocean;—an appropriate emblem of the termination of the career of one, who had diffused the light of evangelical truth in so many parts of this benighted world.

The inscription on the Tablet is as follows:

Sacred to the memory of
THE REV. THOMAS COKE, LL. D.,

Of Jesus College, Oxford;

Who was born at Brecon, the IX. of September,
MDCCXLVII, and died the III. of May

MDCCCXIV.

After a zealous ministry of several years in the
Established Church,

He gave up himself A. D. MDCCCLXXVI, to the

direction of the Rev. John Wesley, M. A.
And did the work of an Evangelist, with much
success, in various parts of Great-Britain
and Ireland.

He was appointed, A. D. MDCCCLXXXIV, the first
Superintendent of the "Methodist Episcopal Church" in America.

To him, also, were confided the Foreign Missions
of the Methodists,

In support of which he expended nearly all his
patrimonial fortune,

And encountered toils and self-denials, which the
Christian world beheld with admiration.

By the blessing of God on the Missions to the
Negroes in the West-Indies, commenced

by him, A. D. MDCCCLXXVI,

Fifteen Thousand Persons had been formed,
before his death, into religious Societies,

And a foundation laid for the civilization and
salvation of that degraded class of human
beings.

To the Negro race upon their native continent,
as well as in the islands of their bondage,

His compassions were extended;

And he set the first example, in modern days, of
efforts for the spiritual emancipation of
Western Africa.

After crossing the Atlantic eighteen times, in the
service of the souls of men,

His unwearied spirit was stirred within him to
take a part in the noble enterprize of

evangelizing British India;

And he sailed from England, A. D. MDCCCXIII,
as the Leader of the first Methodist Mis-

sionaries sent to Ceylon.

But this "burning and shining light," which, in
the Western world, had guided thousands

into the paths of peace,

Had now fulfilled its course; and suddenly, yet
rich in evening splendour, sunk into the
shadows of mortality.

He died on the voyage; and his remains were
committed to the great deep, until the

sea shall give up her dead.

His days were past; but his purposes were not
broken off: the work which he had plan-

ned has been made to prosper;

And through the preaching of the Gospel, the
circulation of the Scriptures in the

native tongues,

And the establishment of Christian Schools,

Many once-deluded Cingalese have exchanged
the wretchedness of an atheistic creed,

And the worship of idols and of devils, for the
light and comfort of the true religion.

The same love of Christ, which made him long
the advocate and the pattern of exertion

in behalf of foreign lands,

Constrained him also to works of pious charity
at home.

Into many neglected districts of England, Wales,
and Ireland,

The means of grace were carried by his private
bounty, or through his public influence,

And his "praise is in the Gospel throughout all
the Churches."

This Monument was erected A. D. MDCCCXXII, at
the personal expense of the Methodist

Ministers and Missionaries,

As a record of their respectful gratitude for the
disinterested services, the eminent

usefulness,

And the long-tried and faithful attachment, of
their now glorified Friend.

"He that winneth souls is wise."

POETRY.

For the Religious Intelligencer.

"Precious in the sight of the Lord, is the death of his Saints."

What strikes with rapture's highest tone,
Upon the blest Redeemer's ear,
When from his everlasting throne
He bows to ken this mortal sphere?

Is it the hymn of those who soar
Eternal, on their wings of flame?
The thousand, golden harps that pour
Hosannas to his glorious name?

Is it the gratulation loud
To him who bore affliction's rod,
And rising from his fleshly shroud
Resum'd the majesty of God?

Is it, when Heaven's unbounded plains
With floods of melody o'erflow?
No!—to his ear the dearest strains
Ascend from this low vale of woe.

'Tis that deep, deathful groan, which rends
From quivering flesh, its heavenly guest,
When the redeemed soul ascends
Triumphant to its Saviour's breast. H.

ANECDOTE.

Illustrating the Doctrine of Reconciliation.

In one of the principal towns in the west of England resided two ministers, of distinguished note in the religious world both as preachers and men of letters. One of them was a minister of the established church, the other a Dissenter, of the Baptist persuasion. After living some time on terms of great familiarity and attachment, a root of bitterness sprung up, which not only divided them, but occasioned their former cordialities to give place to the opposite temper. Their mutual friends beheld this unhappy state of things with feelings of the most pungent distress, and every effort that could be devised, was resorted to, for the purpose of reconciling them, but in vain. What argument or entreaty, however, could not effect, was afterwards brought about by simple means. An amiable christian minister one day took up his pen, and wrote the following Impromptu, which he transmitted, without comment or remark, to the disputing minister:

"How rare that toil a prosperous issue finds,
Which seeks to reconcile divided minds,
A thousand scruples rise at passion's touch,
This yields too little, and that claims too much;
Each wishes each with others' eyes to see,
And many sinners can't make two agree.
What mediation then the Saviour show'd,
Who singly reconcil'd us all to God!"

The person to whom these lines were sent, had no sooner read them than he seized his hat, called upon his offended brother, and eagerly renewed that friendship and harmony which had formerly subsisted between them!—Matt v. 24, "Leave there thy gift before the altar, and go

thy way; first be reconciled to thy brother, and then come and offer thy gift."—*Theological Repository*, Vol. I. 1806.

Monthly Concert for January.

We would again remind the Christian public that, agreeably to the recommendation at page 442, it is expected that a contribution will be taken by our Churches generally, at the Monthly Concert on the 1st Monday in January, for the purpose of defraying the expenses of the first Christian Church erected by our missionaries at Bombay, for the worship of the true God. Let not the heathen mock and say, "Christians, where's your God?" Behold our Idols and our Temples shame you!

EXTRACTS.

Now is the day of salvation, fellow sinners!

We must every one of us give an account of himself to God; and before we are called upon to do it, surely some inquiry should be made into our state. Ask yourselves the following questions; and, as in the presence of God, and as standing before the dread tribunal of heaven, let conscience frame an answer to each; to be written in the blank spaces.

1. Will the road in which I am now walking lead to heaven or hell?

2. Will the supposed advantages of sin here, be equal to the real and eternal loss of heaven hereafter?

3. Going on as I now do, shall I run no risk of being damned?

4. Have not I neglected many duties, and committed many sins, and hereby provoked God's anger?

5. If God should this moment, or this day, call me to his bar, am I prepared to meet him?

Select Passage.

The word of God may be divided into five parts, all of which the believer will find most useful; the *doctrines* are the ground and foundation of his hopes: the *precepts* are his guide and directory: the *threatenings* are warnings and guards against whatever might be hurtful: the *promises* are his support and comfort, by which he is encouraged to encounter the many difficulties and dangers thro' which he must pass to the kingdom: the *historical part* is an illustration of all the rest, shewing in various instances and characters, the truth and reality of the doctrines—the stability of the promises, and their actual fulfilment to those who have trusted in them—the safety of the precepts to those who have walked in them—and the awful execution of the threatenings upon those who have been disobedient. This makes the word of God truly precious to the real Christian; he views it as that, without which he should soon turn aside to the paths of the destroyer: or sink and perish in those afflictions, trials and temptations, with which he may be exercised—*Anon.*

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